

ROSICRUCIAN DIGEST

1957
JULY

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A Prophet of the Times

Will civilization
decline?

▽ △ ▽

Your Sons and Daughters

Where parents have
failed.

▽ △ ▽

Religious Practices of Early Egypt

Exploitation of the
human mind.

▽ △ ▽

Featuring:

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Next Month:

Food, Body-
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Cover:

Out of the East





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MINIMUM ORDER

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ROSICRUCIAN SUPPLY BUREAU
San Jose, California

(EACH MONTH THIS PAGE IS DEVOTED TO THE EXHIBITION OF STUDENT SUPPLIES.)



DR. H. SPENCER LEWIS

The above photograph of the late Imperator of AMORC commemorates the anniversary of his transition which occurred August 2, 1939. He was the founder of the second cycle of the Rosicrucian Order, AMORC, in the New World. A simple commemoration ceremony is held in Rosicrucian Park each year; it is there that the remains of Dr. Lewis are interred. (See page 251.)



How did the Ancients learn Life's great secrets?

Amazing Was Their Knowledge of Life and of Nature's Laws

WHENCE came the knowledge and power that gave the ancients such complete mastery? In countless ways they were forty centuries ahead of their time. Their understanding of basic truths, so long ago, still baffles modern men of science. Were their secret teachings lost? Destroyed? Suppressed?

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Slowly down the corridors of time the Rosicrucians have added students in every county, in every state and in every land. Wherever there are men and women who are not content merely to exist from day to day—wherever there are humans imbued with the sound belief that man was gifted with a mind for use, for understanding, for thinking—there you will find Rosicrucians. They belong to every race and every creed, rich and poor alike.

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The **ROSICRUCIANS**

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ROSICRUCIAN DIGEST

COVERS THE WORLD

THE OFFICIAL MAGAZINE OF THE WORLD-WIDE ROSICRUCIAN ORDER

Vol. XXXV

JULY, 1957

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Rosicrucian Park

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THE ROSICRUCIAN ORDER—AMORC

San Jose, California

EDITOR: Frances Vejtasa

The Purpose of the Rosicrucian Order

The Rosicrucian Order, existing in all civilized lands, is a nonsectarian fraternal body of men and women devoted to the investigation, study, and practical application of natural and spiritual laws. The purpose of the organization is to enable all to live in harmony with the creative, constructive Cosmic forces for the attainment of health, happiness, and peace. The Order is internationally known as "AMORC" (an abbreviation), and the A.M.O.R.C. in America and all other lands constitutes the only form of Rosicrucian activities united in one body. The A.M.O.R.C. does not sell its teachings. It gives them freely to affiliated members together with many other benefits. For complete information about the benefits and advantages of Rosicrucian association, write a letter to the address below, and ask for the free book, *The Mastery of Life*. Address Scribe S. P. C., Rosicrucian Order, AMORC, San Jose, California, U. S. A. (Cable Address: "AMORCO")

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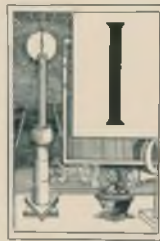


THE THOUGHT OF THE MONTH

RELIGIOUS PRACTICES OF EARLY EGYPT

By THE IMPERATOR

This article is the second and final one in a series on "Ancient Priesthoods," by Ralph M. Lewis.—EDITOR



IN religious matters, the Egyptian priest was *first man*, "chieftain"—in other words, a representative of god. His functions as such were numerous and traditional. He was an attendant of the god in a physical sense. He fed the god, taking to the image the symbolic sacred food which he lay before it. If this seems exceedingly primitive, recall where similar "symbolic" rites are performed in our modern churches. The priest was likewise required to dress and bathe the image of the god. Though the priest's primary duty was to the deity, his secondary duties were to mankind. He was the physician and counselor of men, an intermediary between the divine realm and the earth.

In the Book of the Dead and other sacred writings, the temple is referred to as the "house of god," a term still in use in our modern civilization. The priests, consequently, were looked upon as domestic servants in this "house of god." Tombs were referred to as the "House of Ka," *ka* being the Egyptian word for *soul*. In other words, the tomb was a place where the soul dwelt until its journey into the nether world. The mortuary priest was the servant of *ka*—that is, a soul servant.

It was likewise the duty of the priest to sprinkle the god with water. This simulated bathing, to which we have referred. This ceremony was derived from the custom of the servant bathing his master. The asperging was then

followed with a rite of fumigation, that is, the burning of incense. After the anointing, the priest arrayed the image of the god in various ornaments. This custom, too, with some modification, is perpetuated today in modern religions in connection with images of sacred personages. Part of the ceremony necessitated the opening of the shrine, the ceremonious bearing out of the statues, and then replacing them. An inscription alluding to this relates that the priest was "performing the ceremonies for him with two arms."

What transpired in each sacerdotal event was recorded by the priest-scribe of the temple. It was incumbent upon this scribe to keep all important records. Likewise officiating were the lectors, readers or orators; the liturgiologists who directed the chanting of the sacred words; and then, finally, the mortuary priests. The latter had the responsibility of seeing that *ka*, the soul, was duly prepared for the Great Judgment Hall of Osiris. They performed ceremonies in the temple; then these mortuary priests accompanied the body to the tomb where the last rites were performed. According to the records of these scribes, the oldest temple or shrine for which the deity is reported is Neit—during the reign of Menes. The earliest sanctuary specifically mentioned is that of Horus, of the Third Dynasty.

Revenue for Priests

Thousands of priests were engaged for the sacerdotal and therapeutic duties. In the main, they devoted their

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entire time to the obligations of their office. They contributed little to the material and economic welfare of the state. In a sense, they were parasites. They had to be supported from temple revenues. Ancient inscriptions reveal that the priests' income was from two principal sources of the temple estates. All those who entered the temples were obliged to make offerings. A portion of this income went directly to the priesthood. The second source of revenue, as for example in Thebes, came from the lands belonging to the god, Amun. The revenue from these sources was "divided into 100 equal portions." Twenty portions, or one-fifth, was received by the chief prophet; one portion went to each of the eighty priests serving under him. These were received as an annual stipend.

There were many advantages and special privileges which made the profession of priest in ancient Egypt, as now, a preferred one. Herodotus, the Greek historian, relates: "they consume none of their own property and are at no expense for anything, but every day bread is baked for them of sacred corn, and a plentiful supply of beef and of goose's flesh is assigned to each, and also a portion of wine made from the grape." They were not allowed to eat fish and beans. The priests were likewise granted immunity from taxes and imposts. At different periods of Egypt's history, however, the temples were liable for imposts and had to furnish government officials with supplies.

We have copies of the Royal Decrees granting immunity to the temple of the god, Min, at Koptos, in Upper Egypt. "The chief prophet and subordinates, prophets of Min in Koptos . . . all serfs of the activity of the House of Min, the acolytes, the followers and watch of Min, the people of the workhouse, and the two architects of this temple—they who are there—my majesty does not permit that they be put upon any activities of the king, whether herds of cattle, herds of donkey (herds of small cattle) . . . any time—labor, or any forced labor to be credited in the House of Min in the course of eternity."

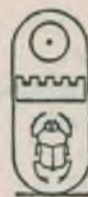
Such concessions by the state of the phylae, or staff of the temple, as often done, was a political maneuver intended to win the support of the powerful

priesthoods. Most of the priesthoods became enormously wealthy. The priesthood of Amon of Karnak is an example. In fact, during the Empire Period, this priesthood became top-heavy with priests and temple property. In the period of Rameses IV, "the annual incomes to the Temples through taxes were enormous—" a parallel to certain conditions in our modern times. The temple taxes came under two headings, the first of which were the agricultural taxes, the income was measured in grain—"the grain of the taxes of farmers." Other income was measured in units of silver, "silver in property and in labor of people given for the divine offerings."

A knowledge of the extent of the property holdings may be gained from the following: "The temples owned 169 towns, 9 of them in Syria; over 500 gardens, vineyards, and orchards; more than 50 shipyards and 82 ships; nearly a half million cattle, etc." Further advantages of the priesthood were the rite of asylum, and exemption from poll tax.

Teachings—Outer and Inner

The priesthood of Egypt were the learned class. If any other class of society desired knowledge, they were obliged to acquire it from the priests under conditions which the latter established. The mystery schools, schools of religious drama and initiation into secret gnosis, were not composed exclusively of the priesthood. Other selected persons were chosen to receive the preserved, sacred wisdom. The ethics of the priesthood were not all the same. Some manifested a greater discipline than others. Some also expounded a greater wisdom than others. There were priesthoods who had two presentations of doctrines. One set of doctrines was expounded for the people at large who attended the temples—as today; this particular presentation was for the multitude. Such doctrines were immersed in sacerdotal superstition and principally had an emotional appeal. They constituted the *exoteric*, or outer teachings. There were also the *esoteric*, or inner teachings. The latter included the secret revelations, the profound knowledge of the sciences and the arts of the time. Such were extended only to mem-



bers of the priesthood and to chosen initiates.

Later the priests of Ptah at Memphis, and those of Re at Heliopolis, were *philosophers* and *theologians*. The references at Memphis to the utterances of Ptah, that the god's spoken word going forth objectified his thoughts, are most illuminating. Such concepts were the basis of the later doctrine of the *logos*. The principles of *democracy* also appear in what were known as the Coffin Texts, that is, inscriptions found in the sarcophagi, or coffins. A series of these relate to the utterances of the sun-god, as for example, "I have made the four winds *that every man might breathe thereof like his brother* during his time." And again, "I have made *every man like his brother*, and I have forbidden that they do evil (but) it was their hearts which undid that which I had said."

Herodotus relates that the priesthood were instructors in divination and astrology. "The Egyptians likewise discovered to which of the gods each month and day is sacred; and found how from the day of a man's birth what he will meet with in the course of his life, and how he will end his days, and what sort of man he will be—" Herodotus further relates that the priests practiced medicine. Each priest-physician was a specialist, "and treats a single disorder, and no more;—thus the country swarms with medical practitioners—"

The duties of the priests and their knowledge was not confined to temporal matters and this world. Their responsibility also concerned ka (the soul) and its trials and tribulations in the next world. In the ancient works known as *Book of Opening of the Mouth*, and *Book of the Liturgy of Funerary Offerings*, rituals and spells are enumerated which were believed to have the effect of "enabling the deceased to breathe, think, speak, and walk in spite of the fact that his body was bound in funerary swaddlings." The second book above mentioned had the object of maintaining the life of the deceased in the next world. The *kheri heb*, during such ceremonies for the dead, presented to the statues of the deceased such offerings as meat, drink, unguents, and wearing apparel. The *kheri heb* was a chief

priest. Literally translated, the title means "the holder of the papyrus roll or book." His knowledge was very great. It is related of him that he was "learned in White and Black Magic."

Personal Life and Power

The personal customs and dress of the priesthood impart an interesting human touch to their otherwise exalted sacerdotal office. Herodotus informs us: "priests shave the whole body, every other day, that no lice or other impure things may adhere to them when they were engaged in the service of the gods." The priests were dressed entirely in linen. Their shoes were of the papyrus plant and it was not lawful for them to wear shoes of any other material. They were obliged to bathe twice every day in cold water and twice each night—"besides which they observe, so to speak, thousands of ceremonies." The priests personally inspect their foods and bless them—as do the orthodox Hebrews of today. "If the animal is pronounced clean in all these various points, the priest marks him by twisting a piece of papyrus round his horns and attaching thereto some sealing clay which he then stamps with his signet ring."

The Egyptian priesthood, as have those since their time, often abused their power by exploiting the faith, the ignorance, and the fears of the people. The *Book of the Dead*, a collection of funerary liturgies, mentions many *charms* sold by the priesthood to the people "to protect them." The priesthood was pandering to the childish imagination of the simple people who were obliged to purchase and wear these charms or amulets upon their person. The people demanded security and were sold these charms, being assured that by wearing them they would be ensconced in the protective influence of the particular deities they symbolized. "The people's confidence afforded the priests opportunity to exploit them for gain—" They invented more and more new spells to sell to the credulous buyers.

The influence of the priesthood, as we have related, extended over the entire community and into the next world. It was believed—and the priests encouraged the idea—that they had the

power of veto after death. The priests could prevent one from being buried in the tomb (the House of Ka) and could instead consign his name to lasting infamy. In other words, if they so desired, the priests could refuse the last sacrament, a fearful thought to the simple Egyptian peoples.

The power of the priesthood as a political influence "led Thutmose III to make the High Priest of Amun the Primate of all priesthood of Egypt." This office was the chief sacerdotal office of the state. James Henry Breasted, noted Egyptologist and historian, called it the "Amunite papacy." The pharaohs were robbed of income by the effective grip of the High Priest of Amun upon the civil affairs and finances of the state. The priesthood managed the finances for its own affairs and withheld revenues from the pharaoh. Eventually, this resulted in "a state within a state," an ulcerous condition. The state was gradually impoverished by the priesthood and degenerated into a *state church*.

Here, with few exceptions, were men who traditionally were servants of the divine but who used the faith of the people to gradually enslave their minds, to keep them in poverty and dependent on the morsels of knowledge which they cast before them. The priesthood created for themselves a preferred class at the expense of social progress on the pretext of assuring the security of the soul of the individual in the next life.

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Can You Explain This?

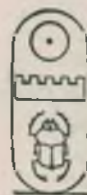
By EDWARD C. ROOT, F.R.C.



SOME years ago I maintained a music studio in Tucson, Arizona. Once a week I gave lessons to some of the teachers at the Indian school three miles south of the city. One day, somewhat later than usual, I started back to the city. There had been little twilight and it was already dark. About a mile from the school, my bicycle suddenly stopped and I fell off. The ground was not rough and I could see no reason for the experience. I mounted again and rode about three feet when the same thing happened. I was cer-

tainly perplexed but since there was no apparent reason I mounted once more and almost as promptly fell off again.

This set me really thinking and I began cautiously to explore the ground a bit. I walked ahead a few paces and the ground disappeared. I discovered that I was on the bank of an arroyo some six feet deep and about sixteen feet wide. If I had not been stopped, I would have plunged headlong into the ditch. Some few feet to my left I found the road I had missed and proceeded home in safety. I have never been able to explain what stopped my bicycle and prevented a serious mishap, can you?



Your Sons and Daughters

By DR. H. SPENCER LEWIS, F.R.C.

This reprint from one of the writings of Dr. Lewis has not previously appeared in this publication.



A GREAT many of us overlook the fact that children have ambitions. Of course, we think that it is futile to talk to children of six, seven, or eight years of age, or even when they are twelve or fourteen years of age, and ask them in a serious way as to their ambitions for the future. It is thought that the child mind is not capable of judging accurately in this regard, but I have found that the average child between the ages of eight and fourteen is always interested in discussing its possible future in terms of greatness, goodness, outstanding success, and personal power. Even the average boy or girl who is not ready or is *unqualified* to say what line of vocation or avocation may appeal to him in the future is nevertheless ready to assert that he wants to be an outstanding character—one who will be admired and respected by others.

Here is where parents can make a strong appeal to the imagination and inner ambitions of their child. To explain to a child that by following certain lines of study or thinking it can assure itself of better health, of mastery in its studies without great effort, and also bring into its future life the love, admiration, and respect of adults, always makes an appeal to the child mind. When in addition to this sort of argument, the child is told how special studies will enable him to be an outstanding character among other children and will make the teachers at school and the pupils around him respect and admire him, the child mind instantly builds up an ideal of personal power that appeals to the imagination and to his unborn capabilities.

It is possible to begin with children even as young as one year of age. We should keep in mind, first of all, that

the psychic faculties of a child are highly developed, and, second, that in the earliest years of child life the materialistic viewpoint of life has not accomplished its damaging work. In fact, the child mind is naturally impressed by psychic influences, and it is safe to say that between the ages of one and five the average boy or girl sees more and hears more of an interesting and fascinating nature through its psychic faculties than it sees or hears through its material, objective faculties. To the young child, the world is at least half-psychic and half-material, and to these young minds, the psychic world is just as real and just as natural and normal as the objective world is to most adults.

This is why young children are easily interested in fairy stories and in stories that contain what some adults call the wildest dreams of fancy. It is not difficult to tell a story of faintly visible fairies and slightly transparent persons moving about in space, or of fantastic or beautiful worlds and lands, for the child often sees such slightly visible or transparent characters floating about in space, and has beautiful visions of fairylands of which we, in our older years, know nothing unless we, too, have redeveloped and reawakened our psychic faculties.

Many children who seem to be lost in silence and deep reverie while at play are really in attunement with some psychic conditions, which they are observing and studying, and possibly analyzing. The first great shock that comes to these children is a gradual realization that the adults around them, and especially their parents, do not see or hear the same things that they see and hear. The next shock is when the children begin to speak of the strange and beautiful things they hear and see, and their parents or other adults tell them that they are mistaken and that such things do not exist, and

that it is only the imagination at work.

Here, the child is confronted with believing what the parents say, and thereby becomes convinced that for some reason or other its own little mind has been creating false and nonexistent things, or the child must believe that the parents are greatly mistaken, and that his own little mind is correct.

Denying the Fourth Dimension

Now we know enough of child psychology to realize that the average child develops an amazing and wonderful faith in the integrity, learning, and unusual abilities of its parents. For a long period of child life, the average child looks upon its parents as though they were gods of wisdom and power. It is shocking to such a child to ever find its parents deceiving him, wilfully lying to him, or doing anything that is mean or sordid, or anything that borders upon deception. It is only natural then that when the parents tell their children that the fairies and invisible or ethereal things they have seen do not exist, the child mind will accept the word of the parents as law and will begin to doubt its own impressions.

As I have said, this is a great shock to the child mind, which has been gradually building up a faith in the ethereal things it has been seeing and hearing. Now it is confronted with the

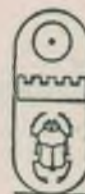
enormous task of shattering the world of psychic things to pieces, negating it, destroying it, and wiping it out of the consciousness. It is just as though we, as adults, were called upon to destroy or to deny and wipe out of our consciousness half of the material world in which we have placed so much faith. When we, as adults, come to study the psychic laws and learn the real laws of nature, we do not have to eliminate from our consciousness many of the material things in which we have placed our faith, but generally we merely have to translate them into their proper terms without actually destroying them altogether. The child mind, on the other hand, has to completely eliminate and thereby destroy the psychic world, which has become so real to it.

When the child is old enough to play with many other children in the streets or in the parks, he also receives many jolts through hearing other children deny the existence of things in which he has placed his faith. And when it comes time for him to go to school, he is again surrounded on all sides by the acceptance of the materialistic world and the denial of the psychic.

We know from our own experiences that as we deny the existence of psychic impressions, and gradually discontinue our attunement with psychic impressions, we lose the keen functioning of our psychic faculties; they gradually become dormant until they cease to function altogether. This is why we, as adults, have such a difficulty later in life in reawakening these faculties and in developing a psychic attunement that is equal to what we had as children.

Childhood Realities

Therefore, parents should begin with their young children to encourage them in the seeing and hearing of psychic impressions. I know of children who were placed in their little beds in a darkened room early in their lives with the statement that they should have no fear of darkness or of the nighttime, because there were not only guardian angels who protected little children, but also other angels and other Cosmic beings who would be visible to them at night as in the daytime. *This was said to some children after they had begun*



to *express visions* of some of these psychic personalities.

I found that these children enjoyed lying in the dark for a while just before going to sleep and allowing the Cosmic to fill the bedroom with colored lights and beautiful visions. One of these children told me often how a little fairy came and danced on the floor of her bedroom at night and taught her how to dance; and, after a year of this, the little girl used to rise from the bed at times, and imitate some of the dancing steps which the little fairy demonstrated.

I found afterwards that these children developed unusual psychic faculties. On one occasion when one of them had disobeyed the parents and was about to approach an open fireplace alone and at a risk of setting fire to his night clothes, a large strong arm reached out from space and pushed him gently away from the fireplace. The child realized that it had been in danger and accepted this incident as a serious warning.

The child has now grown to young manhood and has not forgotten that incident. It is interesting to hear this young man speak of his psychic experiences as a child and as a youth with the same faith in their reality as he speaks of his experiences with the material world. Naturally, he has other characteristics manifesting in a personal power and magnetism, and an ability to master his studies and his school-work that make an impression upon all who come in contact with him, even when they know nothing of his psychic experience. The same is true of the young woman who was at one time the little girl taking dancing lessons from a so-called fairy.

When a child grows up to look upon these things in a natural way, it does not become fanatical about them, as would be the case if an attempt were made to impress these things upon the mind of a young man or a young woman late in his or her teens. They do not talk about these things with others unless others show by their conversation that they, too, are sincerely interested and have the same firm convictions. Such psychic attunement unquestionably assures better health for the child, develops his intuitive faculties to a high degree, makes it easier for him to study his lessons, and to foresee events and conditions around his own life, as well as to interpret rapidly the nature of the problems with which he comes in contact.

Many religious principles are easily taught to children. Then when they are old enough to be more interested in religion, they are not easily led into beliefs that are fictitious and purely arbitrary from an orthodox point of view. The laws of Karma, justice, compassion, truth, love, universal tolerance, universal peace, and health are simple things to teach to the child mind. They will *bring to the child mind* a picture of a loving God, kind and merciful, instead of a God that is jealous or at times angry and revengeful. The child mind can easily conceive of a simple explanation of the laws of Karma and justice. It accepts these explanations as being far more logical and reasonable than the explanations of hell, fire, and damnation.

Here is a great work for parents, and in this work unquestionably lies the salvation of the future generations and the building of a better and greater nation of people in every land.



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What is commonly known as moral behavior is the human attempt to pursue such a course of mental and physical conduct as will induce or arouse feeling sympathetic to the realization had of the inner Self.

—VALIDIVAR

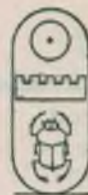
In Memoriam

CREATIVITY is one of the most notable attributes which man can possess. It comes from the Divine Mind, and is not a thing that in itself can be learned. It can be developed through a learning of skills, but the creativity must have its origin within man. That creativity is Divine is easily shown, for is not God, or the Divine Consciousness, the greatest creator? All things, whether of a Divine nature or of the material plane, are products of creativity. One of the highest praises which can be given a man is to say, "He is a creator." To be able to create, be it art, literature, or science, is to approach immortality. The degree of validity of that which is created is the determinant as to whether this immortality is being achieved.

Dr. H. Spencer Lewis, late Imperator of the Rosicrucian Order, was truly a creator; he is indeed to be counted among the ranks of the immortals—a great mystic, artist, scientist, philosopher. The products of his creativity in these fields will remain a part of man's heritage long after we of this generation have passed from the scene. His work in the philosophical and metaphysical realm especially was enlightened to the point of Mastership, as those who knew him can well attest. When he passed through transition, he had re-established in its present cycle the Rosicrucian Order, AMORC, and had brought the original, authentic Rosicrucian teachings to many thousands, through his ability to present these natural laws in a manner which is understandable to nearly everybody.

Dr. Lewis passed through his 'higher initiation' on August 2, 1939; and, at his request, his earthly remains after cremation were interred beneath a simple pyramidal monument in the Egyptian Shrine in Rosicrucian Park.

As befits one of his standing, the occurrence of his transition is remembered by a simple ceremony performed by the AMORC officers in the Shrine on the anniversary of his passing. We ask all members, who are able, to join with us at that time by entering into a one-minute period of silent meditation. The hour is 4:15 p.m. Pacific Daylight Saving Time, on Friday, August 2. Select the time in your locality corresponding to this hour, and *mark it on your calendar now.*





The "Cathedral of the Soul" is a Cosmic meeting place for all minds of the most highly developed and spiritually advanced members and workers of the Rosicrucian fraternity. It is the focal point of Cosmic radiations and thought waves from which radiate vibrations of health, peace, happiness, and inner awakening. Various periods of the day are set aside when many thousands of minds are attuned with the Cathedral of the Soul, and others attuning with the Cathedral at the time will receive the benefit of the vibrations. Those who are not members of the organization may share in the unusual benefits as well as those who are members. The book called *Liber 777* describes the periods for various contacts with the Cathedral. Copies will be sent to persons who are not members if they address their requests for this book to Scribe S. P. C., care of AMORC Temple, San Jose, California, enclosing three cents in postage stamps. (*Please state whether member or not—this is important.*)

WEALTH IS YOURS

By CECIL A. POOLE, Supreme Secretary



THE title of this article might indicate some concern with the subject of Economics, or it might seem to hold the key to personal gain and fortune by proposing a new psychological approach to a living which would be productive of wealth and attainment. If you are seeking information in either of these fields, you will be disappointed in the material to be presented here. This theme does not concern hypothetical material achievements attainable under certain circumstances; it concerns that which everyone can obtain if he or she has a desire to do so.

The word *wealth* usually refers today to the accumulation of material posses-

sions. Most often these are interpreted in terms of money. There probably has never been a living being who has not at some time wished for more material possessions or more money. Individuals, in their own reasoning, assume that the attainment of such possessions would relieve them of all their problems, yet actually every intelligent person knows that anything that we may want or hope for in the material world will not be the solution to any of our basic problems. There are no more happy individuals merely because of the possession of material things. There are just as many happy people who have very little insofar as the material world is concerned.

I remember a story that illustrates the point. It is probably an old story

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which has been fitted into many applications and classifications. The story concerns an individual, probably a businessman, who thought almost constantly of wealth insofar that he gave most of his time and thought to the hope of achieving this wealth. The sound of the alarm clock one morning as usual had brought him to consciousness. As he lay listening to its echoes, the thought came to him that he was faced with another day, another routine day. It would be necessary for him to perform various personal activities with only one purpose in mind—that of arriving at the office where he worked and going through the routine of the day's experience, much of which he did not like. Then, at the same time, he thought if he could only be relieved of that responsibility, the responsibility of necessarily making a living. This thought was not very original because almost everyone has had the same idea at one time or another.

However, as this man thought about his problems and what he might do if he suddenly became rich, he dozed again. In that light sleep, as is common with all of us, he had a vivid dream. He dreamed that he had a million dollars. He got out of bed to inform his wife, to say that they would not have to work anymore, that they would not have to want for anything. And on that happy note, he got ready for a day of leisure.

Going into the kitchen he decided to have a cup of coffee and was somewhat surprised that the electric power in his stove did not respond and produce heat. Furthermore, he noticed that his clocks were stopped, that the electric current had obviously been disconnected. He picked up the telephone to protest and could get no response from the instrument. He decided that he would go down the street to a store and get something for breakfast or stop at a lunch counter and find something to eat. As he left his home he noticed the traffic was unusually light. There was very little movement and very little activity at a time of day when activity was usually at its height. When he reached a nearby shopping center, he found all the stores closed. There was no activity. He became more perplexed as he saw more and

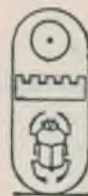
more evidences of more and more people apparently doing nothing.

Finally, he approached another individual who too was wandering around trying to orient himself, and then together they met with others and all began asking one another for an explanation of the unusual events. Why was no activity taking place, no stores open, no business? Finally they found a man who said that he knew the answer. He explained, "Haven't you heard the news? Everyone this morning has a million dollars; consequently, no one is working. No one is doing anything. Production has stopped. Services of all kinds have ceased. Everyone thinks that he is going to live in leisure and is starting immediately."

At that point, the man in our story awoke, but the impact of his dream made him aware that a million dollars, or the possession of any material object or group of material objects, was hardly the solution to the problems which in life he found irritating.

The value of life is in life itself and the interplay of one life with another. This value is sometimes called *service*. If all services ceased, then the material world would cease to function and cease to be a school or a training ground in which we gain experiences that are to build our character and to evolve our soul. The wealth that man seeks is not a type of wealth that puts all men on an equal basis insofar as material possessions are concerned; it is the wealth that gives peace of mind and the security in knowing that, regardless of the varying situations taking place in the material world, man has an opportunity to survive beyond the restricting forces of the material world which may irritate as well as give pleasure. If, as in the dream, everyone had a million dollars, then a million dollars would be of little value.

So it is with all physical things. A material value has only a relative value as have all things a relative nature if they are related to a physical world. A dollar is only worth a dollar if it can be exchanged for some other possession. When material things no longer exist or no longer are something we want, then the dollar or any other medium of exchange ceases to have value. Many individuals have personally experienced



this fact. If an individual has a disease that at least today is not known to be curable, or if one suffers from a physical deformity which cannot be modified and with which he must live regardless of his attitude toward it, such an individual is fully aware of the fact that material values subside in terms of our ability to secure relief from pain and suffering.

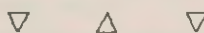
Money or no other material value will buy happiness or relief from those factors which are not in themselves amenable to the material. Many individuals who suffer have gained a point of view, a philosophy of life, a peace of mind far exceeding that of those who may control the destiny of nations and the finances of a great economic system.

The wealth that is yours is the wealth that makes it possible for you to call upon the values that are not measured relative to the physical world, but have value relative to a transcendent system of existence that exists now and goes on even after material values fall by the wayside. Many values in the material world are not only relative to the world itself, but cease to exist with the changing times and the wants and needs of individuals. There was a time, for example, when a thing of great value would be the possession of a horse and carriage. Today most of us would not

find a great value in a horse even if it were given to us. In fact, it would be a liability.

All material possessions fluctuate insofar as value may be concerned. Real value, real wealth, is the awareness of self, the realization that within us is something of more importance and of more significance than anything that survives in our material environment. This inner self, this segment of life, is what we are given to evolve, to educate, and to bring into its fullest flowering. To appreciate that fact, not merely to refer to it, but to fully live as we know we should when we appreciate a value is to put our complete confidence and our aim in living toward the achievement of those factors which will provide for us a full realization of what life is and fit us to play any part that may be ours in the life that lies ahead whether it is in the material world or whether it is elsewhere in a world that transcends this one.

Wealth, then, is realization, a realization that service in that material world is of more value than any segment of the material world. Wealth is a realization that happiness, the satisfaction and fulfillment of life, lies in the awareness of self as an evolving entity going on into eternity.



IMPORTANT EVENT IN BRITAIN

The late summer of 1957 holds promise of a rare gathering of Rosicrucian members and dignitaries. Only once in years is such an occasion in evidence! The London Rally, to be held August 31 and September 1, will feature a program of films, lectures, special initiations, forums, and many activities of a fraternal nature.

Honored guests will include the Imperator, Ralph M. Lewis; Grand Masters and Grand Secretaries from England, Sweden, Denmark, Italy, France, Germany, and Holland; and numerous other dignitaries of AMORC from various jurisdictions.

Don't miss this great opportunity! Make plans now to attend. Write for full particulars to the Rally Chairman:

Mr. Robert E. Daniels
59 Edith Grove
Chelsea, London S.W. 10
England

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Child Culture

Today's boy or girl is tomorrow's citizen. In him or her must be preserved that spirit of liberty, of tolerance and humaneness, upon which the future of civilization depends. The Child Culture Institute, in three distinctive courses of study, has shown thousands of progressive parents simple and sure methods for developing these qualities in their children.

Before Birth

Perhaps you are an expectant parent. Do you realize that there are things you can do and *think* that may have a beneficial influence upon your prospective child? If the mother's diet, improper clothes, and insufficient sleep affect the unborn child, then what effect does *worry, fear and anger* have upon it? What should or should not be curbed in the parent to cultivate creative abilities in the child? The ability to avoid harmful habits and awaken latent talents, impels the parent to consider seriously the important period *before* the child is born. Learn the facts about **PRENATAL INFLUENCE**.



From Birth to 3 Years

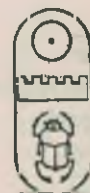
It is not enough that you be possessed of that all-consuming instinctive love for your children. It is not sufficient that you devote time and expend money for their physical needs. *Something of greater importance is required of modern parents.* In the formative childhood years, character must be built through the unfolding of the inherent personality—by developing conscience and quickening spiritual sensitivity. Thousands of parents are shocked in later years by the conduct of grown sons and daughters. In them they see revealed their own neglect of the development of their child's moral and psychical qualities. This deficiency a Child Culture course helps to prevent.

From 3 to 6 Years

The Golden Age of Pericles in Ancient Greece taught the creation of a pleasant environment to appeal to the sense of beauty in the parents. *The right start* was and still is an important factor in the birth and development of your child. If you neglect to help him establish good habits, he may mold himself into a form from which he may never escape. The Child Culture Institute offers a **FREE** explanatory booklet for the enlightenment of prospective parents, or those with young children. You owe it to your child to inquire. Address:



CHILD CULTURE INSTITUTE Rosicrucian Park, San Jose, Calif.





A Prophet of the Times

By RAYMUND ANDREA, Grand Master, AMORC of Great Britain



AN interesting fact about distinguished men is that often they have been led to their lifework by a so-called chance event. We know that the event is not a chance but destiny, an indication of the direction of karmic influence and of its fulfillment. Our Rosicrucian studies enable us to realize that the events of our life are prepared during the far backward reaches of time by none other than ourselves; that we have been both the architect and the builder of the selves we are; that we are confronted here and now with a kind of balance sheet of credits and debits as we have drawn it up on all the levels of life experience. It now is for us to wisely adjust so that we ultimately will harmonize completely with the Cosmic intention and purpose.

In saying, as we do, that we are suffering this or that condition under the influence of world karma, we should not overlook the fact that world karma is the collective karma of individuals and that we ourselves may have some responsibility for it. Most of us, looking at the world picture today, have a feeling of incompetency, if not of helplessness, in the face of the rapidly moving events in it. In early history, life too appeared to be little more than a series of wars, a rise and decline of races, cultures which came to fruition and over which we could have rejoiced had they not vanished as if they had never been.

Yet these histories covering such important periods are in themselves but episodes of their time. In the eyes of the witnesses and writers of them the events loomed so largely, the tragedy and uniqueness fastened their attention so entirely, that all the good and ill of the world seemed to be concentrated into a few years. All that they had seen built up towards an edifice of future and everlasting greatness, the swift hand of not understandable fate tore down and scattered to the four winds. Only the literary records remain as reminders of their one time greatness.

We use these teachers of wisdom to enlighten and interpret our own lives, but forget that much of what they wrote was in just such a time as our own, when the foundations of states and peoples were moving to their end. Indeed, that very fact drew from them under stress and inspiration the word of truth we cherish. We have lost the fine art of entering into the mind and soul of these powers and peoples that once were. The dignity of those empires of men, their grand effort of life which inspired and fashioned the very word of truth we know, the chronicle of the great ones who saw and lived this truth, we forget.

The same thing is happening today, but we are too localized in vision to see it in proper perspective: races whose foundations are weakening, their grip on survival slackening; others, smitten and bled of their dignity and power by superior forces. We know of all the dire effects arising from such situations,

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and yet with a characteristic feeling of self-security we believe it could never happen to us. We can claim no exemption on any ground whatever, neither of pre-eminent goodness, nor of righteousness or superior knowledge, of scientific adroitness or magical manipulation, or of any natural position on the face of the earth. Fate, which we understand as karma, is silent and inexorable. It chooses its time to weigh nations, principalities, and powers in the balance with no less certitude than in the lives of individuals.

If that fact had dominated the minds of past historians, when all they loved and had laboured for was swept away under their hand, they would have had the same facts to relate but they would perforce have lifted their eyes from the then present scene, and in looking backward and forward their grief and bitterness would have been mollified by the universal pageant of their vision. But the changes they witnessed were so devastating that the range and depth of their genius was focused and magnified within the brief intervals of personal experience. How much indeed do the youth of today in school and college realize of the tragedy and pathos palpitating behind the stern narratives of the passing away of peoples and civilizations, in many respects greater than our own, and who have taught us some of the greatest truths of life?

A Lifework

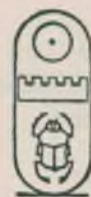
These reflections have arisen from my rereading that remarkable historical and prophetic survey by Oswald Spengler, *Decline of the West*. I have referred to the strange way in which many distinguished men have been led to their lifework by a chance event, a happening very often giving no indication of that lifework. It was the event of the Agadir which set Spengler upon his unique task. In 1911 a European international crisis was brought about when the German government sent a gunboat to Agadir in southwest Morocco, to ensure German economic interests in Morocco. There were prolonged negotiations between the two countries, and Germany ultimately agreed to forego her claims in exchange for certain portions of French Congo ceded to her.

We may wonder why so relatively

unimportant a matter should have been the keynote to Spengler's inspiration. It may well have been neither the right nor the wrong of it, but simply that so much was made of the happening by the parties concerned in contrast with the vast pageant of historical truth which was coming to birth in the historian's mind. It may be that he was so disagreeably impressed by this controversy that he experienced one of those inexplicable psychic impulses to unfold a panorama of historical truth about nations and peoples which would give the West and the East something really important to think about. And he succeeded.

Spengler's first volume appeared in Germany in 1918; the second, in 1922. The work made a profound impression upon the keen and deep-thinking German mind, as it did in America when four years later the first volume translated was made available to the English-speaking world by American publishers. Little notice however was accorded the book in Britain: while in Germany commentators upon it abounded. They were swift to recognize genius. But original minds like Nietzsche and Spengler receive scant praise in Britain. An effort was made to treat the book with indifference. Any suggestion, for instance, that civilization in the West could possibly decline was ridiculed and, in Britain, simply could not happen. But much has happened since 1926, and the decline has been augmented.

Thinkers of note in Germany and America acclaimed Spengler and his work. This historical scientist who saw world history as a whole, its meaning and direction, gave to its past epochs their necessary and meaningful existence in the world picture, and saw no less clearly the decline of those of the present and the future. The wealth of learning and observation in this work, which includes the whole world drama of space and time, is unique in historical literature. For Spengler approaches his subject and deals with it from the vantage point of an ascension of consciousness, from a plateau of vision which links past, present, and future into a comprehensive whole, thereby teaching us to be inclusive and specific, not including all and overlook-



ing much in general terms. Spengler shows mastery of historical perspective. Phases of history which historians have dismissed as worthy but of briefest mention, or have ignored altogether, he brought to life with a singular emphasis as of personal knowledge: peoples and cultures of which we should have known nothing had not the light of his genius restored them to us.

Spengler introduces in quick succession some startling propositions which no one who is open-minded and has any respect for self-re-education can fail to appreciate. But it must be prefaced that a certain preparedness of mind is required in the reader. A closed and self-sufficient mentality will doubtless be repelled by this work. Even such a mind, if it is of any commendable calibre, will not fail to perceive its originality, but it will prove so destructive of existing and cherished landmarks as to be impatiently dismissed. It challenges established opinion, and that is a cardinal sin no matter who the genius may be. An open-minded reader will gain an unexpected and valuable occult service. The book can clarify his judgment. With increasing clearness of vision and broad-minded judgment a host of individual problems will fall into their place and cease, or at least modify their tyranny.

Here are two or three typical instances of the kind of disturbing tremors Spengler initiates throughout his work:

The ground of West Europe is treated as a steady pole, a unique patch chosen on the surface of the sphere for no better reason, it seems, than because we live on it—and great histories of millennial duration and mighty far-away Cultures are made to revolve around this pole in all modesty. It is a quaintly conceived system of sun and planets! We select a single bit of ground as the natural centre of the historical system, and make it the central sun. From it all the events of history receive their real light, from it their importance is judged in *perspective*. But it is in our own West-European conceit alone that this phantom 'world history,' which a breath of scepticism would dissipate, is acted out. . . .

It is self-evident that for the Cultures of the West the existence of Athens, Florence or Paris is more important than that of Lo-Yang or Pataliputra. But is it permissible to found a scheme of world-history on estimates of such a sort? If so, then the Chinese historian is quite entitled to frame a world-history in which the Crusades, the Renaissance, Caesar, and Frederick the Great are passed over in silence as insignificant. How, from the morphological point of view, should our 18th

Century be more important than any other of the sixty centuries that preceded it? Is it not ridiculous to oppose a 'modern' history of a few centuries, and that history to all intents localized in West Europe, to an 'ancient' history which covers as many millennia—incidentally dumping into that 'ancient history' the whole mass of the pre-hellenic cultures, unprobed and unordered, as mere appendix-matter? This is no exaggeration. Do we not, for the sake of keeping the hoary scheme, dispose of Egypt, and Babylon—each as an individual and self-contained history quite equal in the balance to our so-called 'world-history' from Charlemagne to the World-War and well beyond it—as a *prelude* to classical history? Do we not relegate the vast complexes of Indian and Chinese culture to foot-notes, with a gesture of embarrassment? As for the American cultures, do we not, on the ground that they do not 'fit in' (with what?), entirely ignore them? . . .

It is this that is lacking to the Western thinker, the very thinker in whom we might have expected to find it—insight into the *historically relative* character of his data, which are expressions of one *specific existence and one only*; knowledge of the necessary limits of their validity; the conviction that his 'unshakable' truths and 'eternal' views are simply true for him and eternal for his world-view; the duty of looking beyond them to find out what the men of other Cultures have with equal certainty evolved out of themselves. That and nothing else will impart completeness to the philosophy of the future, and only through an understanding of the living world shall we understand the symbolism of history.

Those statements are a modest yet revolutionary prelude to nearly a thousand pages of keen observation and profound truth. To review such a work adequately would require a volume in itself, and a competent reviewer. But we can touch upon some of its highlights. For I hold that the very fact that Spengler's work has apparently been neglected tells greatly in his favour. The work of men of extraordinary insight and outspokenness seldom becomes fully recognized and rightly appraised until centuries after their death. They are charged with a message which is out of tune with the pulse of the day. It is dismissed with a gesture of superiority which makes an understanding mind almost despair of humanity. Spengler had his share of misunderstanding and belittlement from prejudiced and jealous contemporaries. But he finished his work and departed in 1936 at the age of 56.

Spengler contends that every culture has *its own* civilization, and that such is the inevitable *destiny* of the culture. He contends that civilizations are the

most external and artificial states of which a species of developed humanity is capable. But, contrary to our own idea that a civilization can and should continue to unknown and unbelievable attainments, he takes the reverse view: "that civilizations are a conclusion, the thing-become succeeding the thing-becoming, death following life, rigidity following expansion, intellectual age and the stone-built, petrifying world-city following mother-earth and the spiritual childhood of Doric and Gothic. They are an end, irrevocable, yet by inward necessity reached again and again."

When we come to Spengler we have to be prepared for some very startling assertions. He takes a swift and decisive leap beyond the limited horizon of the historians we know. One of the most valuable services he can render us is to shake us free from the static views we hold of nationalism, whether it be our own or that of any other nation. In Britain we have a traditional national isolationism which, however much it has been rudely disturbed during this century, is as strong as ever it was. Deeply rooted in us and nurtured through several centuries, our views of history and civilization are precisely those which Spengler challenges. He wrote:

I hope to show that without exception all great creations and forms in religion, art, politics, social life, economy and science appear, fulfil themselves, and die down *contemporaneously* in all the Cultures; that the inner structure of one corresponds strictly with that of all the others; that there is not a single phenomenon of deep physiognomic importance in the record of one for which we could not find a counterpart in the record of every other; and that this counterpart is to be found under a characteristic form and in a perfectly definite chronological position. At the same time, if we are to grasp such homologies of facts, we shall need to have a far deeper insight and a far more critical attitude towards the visible foreground of things than historians have hitherto been wont to display; who amongst them, for instance, would have allowed himself to dream that the counterpart of Protestantism was to be found in the Dionysiac movement, and that English Puritanism was for the West what Islam was for the Arabian world.

This is as provocative as it is enlightening. Its acceptance requires an open mind; yet, it is only preliminary. But then, he sets out to show that this is exactly so. Are we likely to listen to him, to put the history books aside for

a moment and examine the evidence? or shall we still play the Kant and regard the man of vision as a half-crazed Beethoven? In Spengler's words: "A man like Kant must always feel himself as superior to a Beethoven as the adult is to the child, but this will not prevent a Beethoven from regarding the 'Critique of Pure Reason' as a pitiable sort of philosophy." Well, dusty Kant lies in state on the library shelves: the glorious harmonies of Beethoven continue to inspire millions.

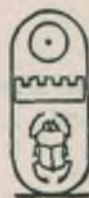
Spengler's work is one of the most difficult to quote with any feeling of assurance that one is doing justice to the author, and at the same time is being sufficiently informative to the reader. The author gives the feeling of supreme mastery of his subject, a feeling of extensive and inclusive vision.

A celebrated writer once said that he constantly wondered whence Poe got his literary style. It was entirely his own. The same may be said of Spengler. In the section on "Music and Plastic" (chapters—"The arts of form" and "Act and portrait"), music, painting, and architecture are given such unusual associations and applications, as to remind us of Da Vinci, the master of all form. His style is adapted perfectly to the subject. Indeed, he is considered to have mastered some fifteen sciences and assimilated the whole historical process. He seems to be living among the masters of these arts as a contemporary, with a complete knowledge of their works—living among them and yet above them, looking down from heightened vision and revealing values they themselves never saw.

Dare I quote a passage of despair from "Act and portrait" in connection with which certain aspects of the decline impressed Spengler so profoundly? If it is true we should not be afraid of it. Here it is:

The modern artist is a workman, not a creator. He sets unbroken spectrum-colours side by side. The subtle script, the dance of brush-strokes, give way to crude commonplaces, pilings and mixings and daubings of points, squares, broad inorganic masses. The white-washer's brush and the trowel appear in the painter's equipment; the oil-priming of the canvas is brought into the scheme of execution and in places left bare. It is risky art, meticulous, cold, diseased—an art for over-developed nerves, but scientific to the last degree, ener-

(Continued on page 266)



Biological Effects of Atomic Radiation

Excerpts from a report to the public of a study made by the National Academy of Sciences, National Research Council, Washington, D.C.



WHENEVER atomic energy is released, there are released with it certain invisible but powerful radiations. It has been known for many years that when these radiations strike living things they cause important changes that are often harmful. It is also known that the changes may not be limited to the plant or animal which receives the radiation, but may be passed on to succeeding generations. However, the details of the action, how much radiation will produce a given result, how much can be done to counteract the deleterious effects, these are largely unsolved problems.

There has always been some radiation in the environment. Radium and other radioactive elements in the ground together with cosmic rays from outer space produce a natural "background" over all parts of the earth. However, as atomic activity is stepped up throughout the world, the amount of radiation in our surroundings may be substantially increased. This could have profound effects on all forms of life. But there has been disturbingly little information about just what the effects may be.

Effects on Humans

The inheritance mechanism is by far the most sensitive to radiation of any biological system.

Any radiation which reaches the reproductive cells causes mutations (changes in the material governing heredity) that are passed on to succeeding generations.

Human gene mutations which produce observable effects are believed to be universally harmful.

Everyone is subjected to the natural background radiation which causes an unavoidable quantity of so-called spontaneous mutations. Anything that adds radiation to this naturally occurring background rate causes further mutations, and is genetically harmful.

There is no minimum amount of radiation which must be exceeded before mutations occur. Any amount, however small, that reaches the reproductive cells can cause a correspondingly small number of mutations. The more radiation, the more mutations.

The harm is cumulative. The genetic damage done by radiation builds up as the radiation is received, and depends on the total accumulated gonad dose received by people from their own conception to the conception of their last child.

So far as individuals are concerned, not all mutant genes or combinations of mutant genes are equally harmful. A few may cause very serious handicaps, many others may produce much smaller harm, or even no apparent damage.

But from the point of view of the total and eventual damage to the entire population, every mutation causes roughly the same amount of harm. This is because mutant genes can only disappear when the inheritance line in which they are carried dies out. In cases of severe and obvious damage this may happen in the first generation; in other cases, it may require hundreds of generations.

Thus, for the general population, and in the long run, a little radiation to a lot of people is as harmful as a lot of radiation to a few, since the total number of mutant genes can be the same in the two cases.

It is difficult to arrive at a figure

showing how much genetic harm radiation can do. One measure is the amount of radiation, above the natural background, which would produce as many mutations again as occur spontaneously. It is estimated that this amount is 30 to 80 roentgens.

(The roentgen is a unit of radiation. To give an idea of its value, the average dental X-ray delivers five roentgens to the patient's jaw, but only five thousandths of a roentgen of stray radiation to more remote parts of the body such as the gonads.)

Environment and Food Supply

Radiation in the general environment has not yet become a serious problem. In a few decades, however, radioactive waste products from atomic power plants will represent an enormous potential source of contamination. How much of this radioactivity will actually reach the population depends on how successfully it can be kept out of the great network—ocean and air currents, food and water supplies—which connect man to his surroundings.

At present test explosions of atomic weapons are the only significant source of radiation in the general environment, above the natural background.

Meteorologists have found no evidence that atomic explosions have changed the weather or climate. Nor do they believe that continued weapons tests, at the same rate and in the same areas as in the past, would have such an effect.

Radiation from explosions passes into the atmosphere and much of it eventually returns to the ground as "fall-out."

Fall-out divides into three classes: (1) close-in—material that comes down

within a few hundred miles of the explosion and within 10 to 20 hours, (2) intermediate—material that descends in a few weeks after the explosion, (3) delayed—material that remains in the air for months or years.

Close-in fall-out from test explosions affects only restricted, uninhabited regions.

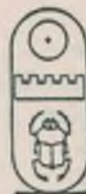
Recommendations

In the light of these findings the study committees have made a number of recommendations. Those of the genetics committee apply most directly to all of us. They are:

- (I) Records should be kept for every individual, showing his total accumulated lifetime exposure to radiation.
- (II) The medical use of X-rays should be reduced as much as is consistent with medical necessity.
- (III) The average exposure of the population's reproductive cells to radiation above the natural background should be limited to 10 roentgens from conception to age 30.
- (IV) The 10 roentgen limit should be periodically with a view to keeping the reproductive cell exposure at the lowest practicable level.
- (V) Individual persons should not receive a total accumulated dose to the reproductive cells of more than 50 roentgens up to age 30 years, and not more than 50 roentgens additional up to age 40. (About half of all U. S. children are born to parents under 30; nine-tenths to parents under 40.)

The Nature of Radiation

Broadly speaking, radiation is a way in which energy moves from one place to another. Thus, the energy released when a stone is dropped into water radiates away in circular waves. Sound energy radiates from a speaker's mouth to a listener's ear; light and heat energy radiate from the sun to the earth. Electrons, radiating from a hot wire, provide the energy that forms the picture in a television set. In the first four examples the radiation consists of



waves—water waves, sound waves, light waves, heat waves. In the last [heat], the radiation is a stream of minute particles.

Here we are concerned with atomic radiation. It also transports energy, carrying it away from over-energetic atoms. X-rays, the most familiar example, are waves, like light waves, only very much shorter. To give some idea of the scale, a water wave or a sound wave may be inches or feet long; a light wave is about a hundred thousandth of an inch long; a medium-short X-ray, about a billionth of an inch. Another group of atomic radiations, called *gamma rays*, are like X-rays, but are usually still shorter. Their wave length goes down to about a 10-billionth of an inch.

One of the major discoveries of modern physics is that the shorter the wave length of any wave radiation, the more energy each unit of it carries. Hence, X-rays and gamma rays are enormously more energetic than light. They penetrate much farther into all kinds of matter, and they produce much larger effects.

In addition to waves, atoms are now known to radiate a great variety of particles. These are all unimaginably tiny (measured in 100-trillionths of an inch), unimaginably light, and known to us only indirectly through their effects. Some of the more important particles are:

Electrons. The lightest particles, carrying a negative electric charge. Radiation electrons are sometimes called *beta rays*.

Protons. About 2,000 times as heavy as electrons and positively charged.

Neutrons. Like protons, but uncharged.

Alpha particles. Each one is an assemblage of two protons and two neutrons.

What Radiation Are We Exposed to?

Wherever one goes over the surface of the earth, there is always a small amount of radiation, more in some places than in others. It is called "background" radiation. It comes from two sources. One is the naturally radioactive substances—uranium, radium, and so on—that are found in rocks and the

soil. Of course, the percentage of radioactive deposits varies widely from place to place. The other is cosmic radiation. Cosmic rays are absorbed as they pass downward through the atmosphere, so that background radiation from this source is greater the higher one goes.

There are naturally-occurring radioactive atoms within living plants and animals, as well as in the earth. Thus every living thing is exposed to its own radiation as well as that from the external background.

Over and above the background, there are the various forms of man-made radiation to reckon with. At this point, in industrially advanced countries, by far the most important are medical and dental X rays. The average U. S. citizen now receives roughly the same amount of radiation, over his whole body, from X ray and fluoroscopic examination as from the natural background.

Another source of radiation—a minor source so far—is "fall-out" from atomic explosions. Every bomb or "device" that is set off throws into the air a huge cloud of radioactive particles, some of which are carried great distances by the winds of the upper air, and settle out gradually over the whole earth.

At the present time, atomic reactors are not a factor in the general radiation picture. But when large numbers of nuclear power plants are in operation, the output of radioactive fission products will be enormous. The ingenuity and care used in the management and release of these wastes will determine how much of their radiation passes into the general environment.

Shortening of Life

There is considerable evidence, both from animal experiments and human mortality statistics, that exposure to moderate levels of radiation shortens life expectancy. (Radiologists die five years earlier, on the average, than physicians having no known contact with radiation.) This results not only from specific diseases, like cancer and leukemia, that can be caused by radiation, but also from more general, diffuse effects. Radiation appears to lower immunity, damage connective tissue and, in general, to lead to premature aging. Doses up to about 100 roentgens,

when spread over years have not been shown to shorten human life. On the other hand, we cannot yet say that there is a minimum amount below which the effect does not take place. If very large numbers of people were exposed to a gradually accumulated dose of 100 roentgens or even less, their life expectancy might well be lowered by a minor but statistically observable amount.

Radiation Disease

We will not go into the detailed medical findings here. In general we may say that the type and severity of pathological effects depend on the amount of radiation received at one time and on the percentage of the total body exposed. It has been learned that shielding a part of the body—any part—reduces the damage in greater proportion than might be expected from the percent of the body-mass protected. The reason for this is not yet known.

Very large single doses (say more than 800 roentgens) which strike all or most of the body inevitably cause death. Less than lethal doses produce a variety of effects. The most prominent immediate ones are blood and intestinal disorders; leukemia and cancer are among the chief delayed effects. The skin is very sensitive to radiation. People accidentally exposed to close-in fall-out from weapons tests have developed marked external symptoms, including ulcers and loss of hair, although the total radiation they received was not enough to do serious internal damage. Unless the dose is heavy, skin effects are temporary.

The panel concludes that radiation injury is difficult to treat. "Some suc-

cess" has been achieved with antibiotics (to prevent secondary infection) and blood transfusions. Certain substances have been discovered which, if taken immediately before receiving radiation, give some protection against its effects, but such treatment is not yet "in any sense practical."

Radiation in the Environment

Now we must look into the very tangled problem of how the radiation gets to the people. It is a long way from Eniwetok to Chicago or Bombay. A power station in Oslo or Moscow is a far remove from Johannesburg. Yet all these places are in the same ocean of air; all are surrounded by the inter-connecting oceans of water. English grass has been sprinkled with strontium 90 from Nevada. And English cows have eaten it. Plankton in the North Sea has very likely taken up some of the radioactivity being dumped there from a British atomic reactor. Where did the ocean currents then carry this plankton? What fish fed on it? Who ate the fish?

Conclusion

It is clear that the safe and rational growth of a nuclear power industry involves more than designing individual plants. The presence of a single large installation will be felt, in various ways, over a wide region. Obviously, it will not do to let nuclear plants spring up *ad lib* over the earth. The development of atomic energy is a matter for careful, integrated planning. A large part of the information that is needed to make intelligent plans is not yet at hand. There is not much time left to acquire it.

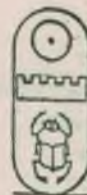
THE C DEGREE INDEX

To all C Degree members who have received monographs *prior to June, 1955*:

We have still in stock a limited number of C Degree indexes, G-38, covering the first 100 monographs. When they are gone there will be no reprints. These are of inestimable value to members who review and do study research. These indexes were originally prepared for that purpose.

Even though you may not want an index immediately, remember, you may in the future. So order your copy *now* to assure yourself of this valuable help—\$1.25 each.

—GRAND SECRETARY



The Mystic Temperament

By CARL THOMAS

PEOPLE who are drawn instinctively to the more intangible aspects of life can be described as being spiritually restless. They have an unquenchable thirst to learn the more subtle meanings of life. They often feel a dissatisfaction with existing conditions.

The individual who has mystical insight can never be satisfied with the modern thought which speaks of a Universal order in one breath and in the next breath denies the existence of a purpose behind the order. A true mystic, the spiritually awakened person, chooses to accept the purpose. He is able to understand the miracle of life as he contemplates the beauty of a rose, just as the physicist who studies the latest thesis on neutron research sees there absolute truth. To either one of these persons, the far stars in all directions form an infinite circumference that permits the expanding of consciousness to bridge eternity and embrace all spatial reality.

The mystic knows he is the center of an observable universe, because that is the obvious conclusion to be drawn from his ceaseless effort for knowledge and understanding. Wherever he turns, down whichever path he directs his inquiry, he comes face to face with the fact of a Cosmic unity.

Perhaps the most distinguishing trait of the truly mystical temperament is an abiding faith. Faith in a spiritual destiny and purpose builds an inspirational bridge across the gulf created by the distorting values of the material world. Troubles and irritations will not automatically vanish in such an aura of



faith; but the mystic is enabled to rise above them and see love and hope where otherwise there is only frustration and despair. The faith that grows in the spiritually awakened consciousness is a dynamic quality that sustains the otherwise vague dream of a creative way of life.

There are times when each individual, mystic or not, experiences an emotional and spiritual crisis which appears to be insurmountable. He is moved to cry out over the injustice of his position. His faith seems to have failed completely and to have been un-

masked as the product of wishful thinking. He feels that he has been singled out as the object of far more abuse than a neighbor who has escaped unscathed in the same circumstances.

During such periods of test the individual may turn to logic as the solution to his difficulties. This often brings him to the conclusion that in spite of his vaunted faith and somewhat naive attitude he is a helpless victim of his environment. The revered mystical literature does little to help him become oriented. Endless references to the power of directed thinking and induced emotion have become meaningless. His life has become a seething turmoil of discord in spite of everything he tries to do, in spite of every attempt at forethought. What he has read about overcoming and transmuting has become a mockery, for he has not yet reached the point where he knows *how* it can be done.

The Creator exists independently of any human knowledge about it; and this fact suggests a way to get a work-

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able perspective during moments of stress. A good place for the individual to begin is to imagine that he has never heard of a force above and beyond the physical world. In that event he would be the same individual in every respect. His personality, with its foibles and crises, would be the same.

When he thinks this through to its conclusion he inevitably comes to the point where he must ask himself which is more disturbing, the conflict that is raging in the world within himself or the one that is raging in the world around him? Has he unknowingly become more and more subservient to his knowledge, instead of more and more its master? This is something that can and does happen. Unless there is a constant self-examination, respect for Cosmic force degenerates into a form of spiritual slavery. The thinking person periodically asks himself whether his deepening respect for knowledge has not become a separative adoration.

Each individual is an embryonic god, possessing by implication all the attributes of his Creator. The vast, impartial Cosmic force is not something apart from him, not something external to him. As Emerson has observed, "The soul contains the event that shall befall it, for the event is only the actualization of its thoughts."

All of the definitions of faith are in agreement on the one point that the machinations of the intellect tend to destroy the effectiveness of faith. Those times in the life of the individual when faith seems to disappear coincide with periods when cold logic, with the doubts and fears it creates, seems to be most active.

Experience will teach the puzzled student mystic that there is only one solution to this impasse. He must stop trying to be so intellectually mature; he must stop trying to reason his way

through the difficulty; stop resisting the promptings of the Cosmic. There is a lesson hidden in the difficulty that he must learn if he is to continue to evolve, and he will continue to be confronted with the difficulty until he stops resisting.

Experience has taught him that there are problems he cannot handle all by himself with any guarantee of a satisfactory solution. He does not hesitate to admit his failures, and above all he has discarded the idea that there is any stigma attached to such admissions.

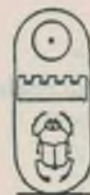
The mystic's respect for the ubiquitous Cosmic force leads him to the most important single step he will take. That step is an unreserved surrender to the promptings that will come to him from time to time. He is reminded that he is one of the cogs on the Wheel of Life, not the unfailing power that keeps the Wheel turning. He has been made to understand that a harmonious and successful solution of his worldly affairs will be forthcoming if he heeds the voice of the God of his heart.

This act of surrender will reveal to the individual that as he heeds these promptings each succeeding step of his progress will be made clear. Such revelation will be a constant reminder that there is a Purpose behind what he has been tempted to believe is a mechanistic orderliness of the universe, and he will be able to see that this Purpose is good and supremely wise. At that point his faith will be strengthened to a degree where he knows, beyond the restricted ability of words to describe, that he is an object of affection and care. He will recall the feeling he once had that he was the most abused of all creatures, and when he sees someone who cherishes that conviction he will know a tremendous yearning to point out the way.



To progress, man must remake himself; and he cannot remake himself without suffering, for he is both the marble and the sculptor. Each individual must rise or sink to the level for which he is fitted by the quality of his tissues and of his mind.

—DR. ROBERTO HERDOCIA



Light, Life and Love

Drawing by GEORGE W. STRATTAN · · Exposition by A. STYLUS

Inherent in all the theories and speculations of philosophy, with their *isms* and *ologies*, is the one prime factor—*God Is*.



TRIPLICITY

Beneath all the complexities and ramifications of science, there is one First Cause, one final unsolved riddle. This cause dissolves itself into—*God Is*.

Deep within the allegories and symbols of all religions is one basic religion, one fundamental truth—*God Is*.

These three principles—philosophy (Light), science (Life), religion (Love)—form the three phases of one Universal Principle which spirals into manifestation from the invisible center of the invisible Universe.



A PROPHET OF THE TIMES

(Continued from page 259)

getic in everything that relates to the conquest of technical obstacles, acutely assertive of programme. . . .

And the bitter conclusion is that it is all irretrievably over with the arts of form of the West. The crisis of the 19th century was the death-struggle. Like the Apollinian, the Egyptian, and every other, the Faustian art dies of senility, having actualized its inward possibilities and fulfilled its mission within the course of its Culture.

Two chapters in the section on "Soul-image and Life-feeling" deal exhaustively with "the form of the soul" and "Buddhism, Stoicism, and Socialism." They carry the full weight of Spengler's most fervent thought and cannot be quoted piecemeal with any hope of conveying their intrinsic value. This kind of writing is that of one to whom the full afflatus of inspiration has been given. Such writings are rather for reverent reflection than for quotation and discussion.

I regret that I cannot do Spengler greater justice in this article, having been able to refer only to his first volume. The second invites likewise the deepest study and reflection. It has been

said that he is a dangerous writer to place in the hands of the young. But Spengler did not write his massive work for the young. He wrote it for men and women who are thinking seriously about the trend of our times. For if any problem today should be exercising such minds, we may expect it to be that of our civilization.

Today's Lesson

In Spengler's view, civilizations reach a certain maturity and then steadily decline. Now unbiased observers in Britain record that during the past half-century there have been unmistakable symptoms of a decline in our civilization. We undoubtedly face today a lowered standard of life. It is observable in the manner of approach to and in the handling of the affairs of everyday life, in carelessness and dissipated attention, and in a lamentable indifference to the true values of life. Apathy has become a feature of national life.

In the past, Britain could boast of a selfless devotion to duty, dignity, and

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courtesy in personal contacts, and a fine quality of craftsmanship in every sphere of execution. It would ill become us to boast of these today. There has never been a period in our national life when government measures and ministers of state, officials in high office and notable personalities, have been so fiercely criticized and subjected to contumely and disrespect with repellent unrestraint. This is regarded as the virtue of freedom of speech and of individual smartness. It has not a decent mental attribute to recommend it.

I have before me a recent press report of the presidential address of a leading lawyer to the Law Society. He said: "The common man looked down on the intellectual, or at least regarded him as deserving no particular respect. In these days everyone had a smattering of education. The effect was to make a man believe he was the equal of everyone else in ability and knowledge. A deeper reason was part of the psychological malaise of our days. The majority had power, and standards of value were becoming those of the majority rather than the minority. In consequence there is abroad in society something amounting to envy mixed with hatred of the man of intellect. The tide is running against him."

That is an alarming statement from a recognized authority. It tells profoundly in favour of Spengler's theory. Let us have the patience to observe impartially the significance of it. Many will be disposed to say at once—this is the day of the common man, a sign that he is coming into his own. They will regard it with complacency, even with satisfaction. They will accept without question, without criticism, the results of this "coming of age." I do not regard too favourably the term, the "common man," but it must stand in this connection because it points a necessary distinction.

The common man is quoted as being in the majority, and we can very well see what such an ill-balance can portend. A medley of facts and ill-assorted fragments of mundane knowledge have so infected the common mind through the press, radio and television, that it assumes a ludicrous and bloated self-importance and looks down upon the professional man and the men of real

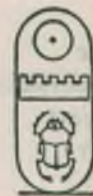
distinction who have devoted a lifetime of study and application to specialized work and achievement.

Observe the particular terms of the quotation. There we see a civilization beyond its peak and in rapid decline. If that is a hard statement, I will reinforce it with one from an Eastern seer: "When the trend of human thought is not toward spirituality, evolution is not accelerated." Where is the trend of *spiritual* thought in Britain today? There is a mixed product of religious beliefs which counterfeits the appearance of it. Even the common man has that and we know what he makes of it. There is not a single irresistible trend of mystical and spiritual thought which would arrest public attention in Britain today. One would have to enter a monastery to meet even with a true technique of the science of prayer and its operative effects.

About 400 years ago the Flemish painter Bruegel created that striking picture *The Tower of Babel*. He painted two versions of it within a few years of each other. It is a sardonic masterpiece, full of passion and meaning—a painter's denunciation hurled across the centuries at the coming pride and presumption of man.

In the first version a vast round tower is seen in process of construction. It rises majestically, tier upon tier, to the clouds of heaven. The busy workmen are seen transporting by machine and ladder massive stones prepared in the quarries below. They work feverishly, appearing and disappearing through the huge doorways and windows. The harbour quay alongside the tower is crowded with shipping bringing material for the great venture. One feels an intense interest and unabated activity throbbing over the whole scene. At the base of the tower appears Nimrod and his retinue. He surveys with conscious pride and satisfaction the gigantic undertaking. This is the supreme invention of man which will stagger the nations.

In the second version the tower is seen, still uncompleted, but deserted to the last man. An ominous silence broods over landscape and tower. The innumerable windows and entrances are gaping and vacant, as if a mighty wind had swept through the whole building and destroyed every living



thing in it; from the upper portion of the tower clouds of smoke billow forth, portending its doom.

One cannot contemplate a work of genius like this without thinking of our own times. Painted 400 years ago, it is a moving frontispiece illustration for Spengler's work written but yesterday. It is a warning that man shall not do what he likes with the creation that has been given to him for his highest use and development. That is the lesson of this picture.

What then is the value of Spengler's *Decline of the West*, and what lesson does it teach? The value of the book is that it has made many thinking men

and women deeply aware of the trend of the times. And if the will and purpose of the present generation do not harness themselves to right thinking and upward living, Spengler's prophecy of a collapse of civilization in the year 2200 may prove to be not very wide of the mark. His book can teach us to look the facts straight in the face, whether we like them or not, and to realize that we are not a privileged and immortal race, but that if we do not use to highest purposes the great stores of knowledge, which have been vouchsafed to us, we shall decline, fade out, and soon be forgotten as other races before us have been forgotten.



Did Egyptian Princess Haunt British Museum?

By R. THURSTON HOPKINS



FOR several years a mummy case in the Egyptian Department at the British Museum was a source of great worry to Dr. Budge, head of the Mummy Section, and his staff.

It was the case of a priestess of the College of Amen-Ra. She lived and died in Thebes some 1,600 years before the dawn of the Christian era.

At night, the spirit which lived in it rambled through the various rooms, breathed heavily down the night watchman's neck and meddled with the exhibits. Occasionally people heard a frantic hammering and sobbing coming from the case.

When Dr. Budge was told about the nocturnal frolics of the haunted mum-

my case, he said: "Ha! That case has an extremely lurid record. It is the home of a priestess, and she is a very troublesome character. I feel sure she is pleading and begging us to attend to her needs.

"Perhaps she is not satisfied with her present position. Give her a case to herself, and a very large ticket with a laudatory notice."

This was done, and after that the priestess seemed contented and calm.

Dr. Budge told a Press photographer that the story of the ghostly priestess would make a sensational newspaper feature. The man took a photograph of the haunted case and next day returned to the Museum in a state of great excitement.

He showed a print to the Doctor. "Look at the face in that print," he

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exclaimed. "It's not the same one that is painted on the case—it is the face of a modern young woman . . . and a very horrible face it is."

After he left the Museum the photographer went home, locked himself in his bedroom and shot himself!

Kay Thomas, the daughter of an official at the Museum, sent me some interesting particulars about the malign influence of the case.

"My father worked for over 50 years at the British Museum and told me many stories connected with the mummy.

"Most of the cleaners were scared of her influence. One of the men flicked a duster derisively in her face, and one of his children died after a slight attack of measles soon afterwards. Several men suffered from minor injuries when the Princess was set up in position.

"Finally the stories became so numerous that the Museum authorities decided to relegate her to the basement. Then arose the question as to which men should carry the mummy case downstairs. My father discreetly absented himself from the proceedings. The men were selected, and assisted by the chief messenger, the Princess of Amen-Ra was ignominiously placed in the vaults.

"One of the men suffered from a severely sprained ankle, and within a week the chief messenger himself was found dead beside his desk at the Museum."

A party of British tourists brought it to England in the reign of Queen Victoria. The party went to Luxor and visited the ruined temple of Amen-Ra.

At this point they were informed that an old Arab had dug up an exquisitely fashioned mummy case and was looking for someone who would pay him a fair price for it. The holiday-makers—four young Englishmen, A, B, C, and D—drew lots as to who should have the first chance to buy the case.

A. completed the purchase and carried the case to his cabin. A few hours later he was seen walking resolutely out over the desert sands. He did not return that night and was never seen again.

Perhaps, it was thought, he had returned at night and fallen between the *dahabeeyah* and the river bank. The case was moved to B's cabin, and soon after a gunshot was heard, and B was found to have been shot in the arm by an Egyptian servant. Later his arm had to be amputated.

When the party arrived back in Cairo, C found a cable from England awaiting him. It informed him that the famous banking firm Baring and Co. had failed. This was ruin for him; all his fortune was held by the bank.

D fell on evil days and was last seen selling matches outside an hotel in London, in which he had spent a fortune in lavishly entertaining his friends.

Somehow or other the mummy case arrived in England and was next to exert its curse in a large house at Streatham. It was probably sold to the owner of the house by C.

Helena Petrovski Blavatsky had just arrived in London at this period, bringing with her a new and exciting religion—theosophy. Madame Blavatsky was invited to spend a week-end at the house in which the mummy case now rested.

As soon as she entered the house, she was seized with shivering fits and said that she must return home at once.

In answer to her host's inquiries she said that there was some malevolent influence in his house.

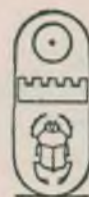
Rather piqued at this astonishing theory, the host jokingly invited her to have a look around and see if she could lay this ghost for them.

Madame Blavatsky agreed and examined the whole house without result, but on entering the attic she immediately exclaimed: "It is here. I feel it. It is quite near. I shall find it. Wait!"

She hunted round in the semi-darkness but found nothing until she opened a cupboard in a far corner, and there stood the famous mummy case.

She indicated at once that there was the source of evil influence she had felt. She left the house at once after imploring the host to get rid of it as soon as possible.

This was done, as Dr. Budge agreed to take it, and it was removed to the



British Museum, where two porters carried it up the stairs. One of the men fell on the steps and broke his leg; the other died suddenly the following day whilst apparently in perfect health.

Thirteen people who handled the case all met with death or sudden disaster!

You will look in vain for this Egyp-

tian exhibit at the British Museum today. In 1912 it was sold to an American Egyptologist, who with the demon mummy case, sailed from England on the ill-fated Titanic, which ran into an iceberg in mid-Atlantic and sank with the loss of 1,500 lives.

—from *The Sunday Standard*,
Bombay, India



A Meditation of Chuang-Tzu



ou cannot speak of ocean to a well-frog—the creature of a narrower sphere. You cannot speak of ice to a summer insect—the creature of a season. You cannot speak of Tao to a pedagogue, his scope is too restricted.

But now that you have emerged from your narrow sphere and have seen the great ocean, you know your own significance, and I can speak to you of great principles. . . .

Dimensions are limitless; time is endless. Conditions are not invariable; terms are not final.

There is nothing which is not objective; there is nothing which is not

subjective. But it is impossible to start from the objective. Only from subjective knowledge is it possible to proceed to objective knowledge.

When subjective and objective are both without their correlates, that is the very axis of Tao.

Tao has its laws and its evidences. It is devoid both of action and of form.

It may be obtained but cannot be seen.

Spiritual beings draw their spirituality from Tao. . . .

Tao is something beyond material existences. It cannot be conveyed either by words or by silence. In that state which is neither speech nor silence, its transcendental nature may be apprehended.

THE NETHERLANDS' OFFICERS

Frater H. Th. Verkerk Pistorius who has been serving as acting Grand Master of AMORC of The Netherlands during the prolonged illness of the late Jan Coops will now succeed him in that office. Frater Pistorius' elevation to the office of Grand Master of AMORC in The Netherlands has been duly ratified by the Imperator of AMORC, Ralph M. Lewis. Frater Pistorius comes well qualified for this most important office. He has a profound knowledge of the Rosicrucian teachings and has an extensive experience in the business world as well.

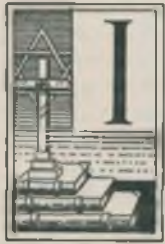
Frater Pistorius will be ably assisted by Frater H. Jongman who will function in the capacity of Grand Secretary of AMORC in The Netherlands. He has been serving in this office during the illness of the late Grand Master. He comes with an excellent background to administer the affairs of the Grand Lodge. Both of these fratres, working shoulder to shoulder with the cooperation of the many fratres and sorores of The Netherlands Jurisdiction, will advance extensively the work of the Order in their part of the world.

Soror Coops, the widow of the late Grand Master, has asked that we express her deep appreciation to the many fratres and sorores throughout the world who sent her letters and cables of condolence upon the transition of her esteemed husband.

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REMEMBER THE ROSICRUCIAN CONVENTION—July 7 through 12, 1957

Temple Echoes



IN the Gallery of Egyptian Antiquities in the Rosicrucian Oriental Museum, a large map of Egypt has been added to the north wall. While decorative in nature, the map will serve also as a means of orientation since memorable sites in Egypt will be given their proper geographical location.



Six well-known women artists, all members of the Society of Western Artists, exhibited in the Rosicrucian Art Gallery during April-May. Their work was chosen as outstanding, by judges within the Society. While there is nothing extreme either in their concepts or techniques, their styles were sufficiently diverse and complementary to make a most enjoyable exhibit.

Florence Lockwood exhibited pastel portrait studies; Nell Walker Warner offered both still-life and landscape, using both water color and oil; Maria Von Ridelstein presented studies from her travels, her oil *Evening in Mont Martre* being both realistic and romantically appealing. She also spoke in the Gallery on Sunday, April 28, on "Women in the Art World of Today." Olive Verna Rogers showed human interest and activity centering around water. Marjorie Stevens made poster-like comments on life, her *Circus* and *China Camp* being especially full of life and movement. Leslie Buck's still-lives were agreeably exciting. Her distinctive approach and meticulous recording were at their best in *Demijohn and Onions*. This exhibit was in every way a satisfying experience to Gallery visitors.



Although the average person may be unaware of the difference, a new calen-

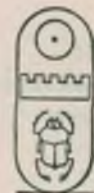
dar comes into world-wide use this month. It is the International Geophysical-Year Calendar to be used during the coming 18-month period. For most of us the day will continue to consist of twenty-four hours, the week to have seven days and the year its usual length. To IGY scientists, however, there will be such things as ten-day-long periods every three months for meteorological purposes. There will likewise be 48-hour days every month at the time of the new moon. These new intervals will be devoted to correlation of observations and experiments over a world-wide area. As a result of this IGY Calendar, mankind will benefit by better knowledge of the ionosphere and its effect upon weather and means of communication.



Last October, the mid-Cumberland area of Great Britain began to use "atomic" electricity supplied by a new plant at Calder Hall where uranium bars substitute for coal in the production process. In this area lies Eaglesfield near Cockermouth, the birthplace of John Dalton who gave the word *atom* its initial start to fame.

In his *A New System of Chemical Philosophy*, in 1810, he substituted the word *atom* for *particle* in a discussion of the nature of chemical properties and their relationship; he wrote that the atom "includes in itself the notion of the indivisible, which other terms do not." It is interesting that the atom should now come "home" again to demonstrate its usefulness!

Rosicrucians will be encouraged, too, to renew their efforts with their studies, remembering that Frater John Dalton learned the principles upon which he worked as fundamental to his philosophy in the studies of the Order. Cf.



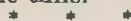
Dr. H. Spencer Lewis' "The Story of the Atom" in the *Rosicrucian Manual*.



Lodges and Chapters continue to sponsor group activity of a varied character. Thomas Jefferson Chapter, Washington, D.C., offered programs in the fields of music, healing, and books. "Piano Music and its Higher Meaning" was one intriguing topic; "The Books of the Old Testament" was another.



Francis Bacon Chapter of London has specialized in Saturday jaunts for its members—a coach tour to Virginia Waters near Windsor; a visit to South Kensington Science Museum; and a trip to Kew in lilac time.



For three consecutive weeks in June, Frater John La Buschagne of the London Office of the Rosicrucian Order gave public lectures in Lesser Free Trade Hall, Manchester. These lectures were sponsored by John Dalton Chapter.



A Debating Club has been formed among the members of Vancouver Lodge, Vancouver, British Columbia. This should mean excellent training and produce lively discussion in and out of the club sessions. Frater Leslie Williams is in charge.

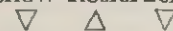


At Rosicrucian Park, the Professional File of AMORC Members contains, as might be expected, doctors, dentists,

lawyers, teachers, accountants, engineers. It also contains the unexpected. For example, Frater William E. Haast, ophiologist, who operates a Serpentarium in Florida. This is not a holiday resort for tired or ill reptiles—or for Frater Haast either, for that matter—but a laboratory for the scientific extraction of cobra venom.



Frater B. H. Greenaway of Roma, Queensland, Australia, following his intuition recently found himself winner of a radio quiz. The prize was an airplane trip to Queensland's capital, Brisbane. To Frater Greenaway the prize trip meant only one thing—the opportunity to attend Brisbane Chapter and meet fellow Rosicrucians!



The twenty-second annual summer session at Rose-Croix University got under way in traditional fashion June 17, with the assembly of faculty and the student body to hear the Chancellor's welcoming address. This always in singular fashion outlines the pattern of the three-weeks' work and provides its motivation.

The 1957 faculty with a few exceptions was the same as last year.

Two additional electives new this year were those taught by Frater Taliaferro: "Rosicrucian Philosophy" and "Religion and the Rosicrucians."

New to the faculty this year was Dr. Albert Doss of Cairo, Egypt, who taught Biology.



BACK ISSUES

It is always worth while for any serious student to have plenty of reference material in his field of interest, and especially is this true of students of the Rosicrucian philosophy. The ROSICRUCIAN SUPPLY BUREAU has a number of back issues of the *Rosicrucian Digest* and of the *Mystic Triangle*, dating from 1923, which are just waiting to find a place in the libraries of AMORC members. These magazines contain a wealth of vital material, and we are sure that many of you will want them to fill openings in your collections. Check your issues and let us know your needs. Although our stocks of some older issues are not complete, we will be able to fill many requests promptly.

These magazines are available, for the sum of 30 cents (2/3 sterling), from the ROSICRUCIAN SUPPLY BUREAU, ROSICRUCIAN PARK, SAN JOSE, CALIF.

**The
Rosicrucian
Digest
July
1957**

On Freedom Threshold

By STANISLAV AND ZOFJA GOSZCZYNSCY, F.R.C.—Poland

ONLY he who has fully experienced servitude, has been bound by its chains, and who has dwelt with others equally enslaved and taken part in their misfortune, can tell what freedom means.

The world is a new and joyful discovery after one leaves the darkness of a prison cell, and returns to live among other living things. If freedom in the external world is above all things dear and valuable to man, the freedom of the spirit is still more costly.

Man is only seemingly free in the psychological sense. He is in fact slavishly hampered by his ideas, thoughts and feelings, which have been suggested to him by different sources of influence: his family, through upbringing; his school, through education; his environment, through example; his own personality, through an erroneous building up of his mode of thinking, as it emerges out of the chaos of disagreeing elements.

There is also an inner "prison cell" from which one must seek freedom. This demands an independent decision, a practical adaptation of the knowledge of our own personality and of the world; no stranger can bring us salvation since nobody can be as well acquainted with his fellow creatures as with himself. There are, however, spiritual institutions and outstanding individuals who have solely the mission of giving a deeper meaning to life, of inciting and helping in an uncommitted and unobtrusive way. It is their duty only to emancipate and proclaim the



Light of Truth, leaving the plenitude of sovereign will to the individual.

He who is accustomed to spiritual slavery, in which he has lived subconsciously for many years, ignores what real freedom is. If he senses such freedom at all, he fears it as being dangerous and full of risk, demanding self-reliance, and not dependence on someone else. It is relatively very easy for a man to "transfer" himself from one point of view to another, as in that case he only exchanges dogmas and rituals. Hunger for truth is

appeased from the outside through identical channels, and the cell in which the human being finds himself appears to be larger and more satisfactory. Very often it is not even a passage from one "cell" to another: the first, in which one resides as before, is only provided with a certain amount of new conceptions and creeds—as if one were adding a new patch to an old vestment. A strong shock, resulting from an event like illness or death, overthrows in our nature all that is not strictly bound together. We then return to our initial state of passivity and weakness, following blindly any kind of spiritual direction.

In short, man is badly brought up from his childhood. The schooling system does not contain that which is the most important for every human being: the science of man, his psycho-physic nature, and the necessity of self-education which derives thereof. Religion, which is taught us from our tenderest years, inculcates, it is true, some moral prin-



ciples, but at the same time it develops in us the certitude that salvation can come to us only from the exterior in the shape of grace. Religion accustoms us to a passive reception or spiritual gifts, in a ready form accepted and recognized by various authorities in that domain. Questions are considered as appertaining to studies reserved for specialists. The moral principles act mostly as restraining or activating reflexes. Consciousness exists only in a very limited degree, as the process of self-education and knowledge of self does not usually begin in childhood.

Education in the average consists of purely external "training," and of social politeness, which masks all internal experiences, increasing hypocrisy and deceitfulness. Is it astonishing therefore that a fullgrown man contemplates the mystery of his own being as if it were a Sphinx? He is conscious of chaos and disorder, of the struggle of contradictory forces, and he feels utterly miserable. He can find a solution only in the profound knowledge of his own nature. He must begin this process and proceed systematically, whilst accomplishing transformations, and thus arrive at deliverance. This knowledge transforms our outlook on the world and creates our own internal world, full of harmony, even out of the chaotic elements that ruled therein. Truth about himself will cause no pleasure to the seeker. He will be obliged to get rid of many illusions concerning his alleged perfection. But the very fact of self-consciousness will prove important. Truth is the root of our being; and, if we remove from ourselves all that is untrue and false, only Truth will remain.

We must bravely face the forces that have become inveterate habits and have attained power over us, so that we sometimes identify ourselves with them. We must now learn to separate our own being from any kind of external influences, to liberate ourselves from prison cells unseen to the eye but how real.

The cell of fear is the most difficult to forsake—its fetters are the heaviest, their cause being profoundly hidden. The fear of death has a most potent shape, when it is considered as total annihilation. If we wish to liberate

ourselves definitely, we must consider this problem profoundly, to the very depth. We must, as it were, enact it in our higher consciousness, understand its nature with our intuitive mind. We will see then that our conception of death is a false and terrifying picture.

Must we be blind to the fact that around us life reigns, triumphant and immortal, even though changeable? Death of the body is only a passage from one form of existence to another, a rest that is necessary in an unlimited life. Do we mourn when we see that the life of a tree retreats to the roots when winter is near, hoarding and renewing its strength, which again will surge through the boughs, "exploding" in emerald-green leaves and elastic branches? Man is like a tree eternally green.

In many cases, fears will prove to be illusive creations of our own imagination or even superstitions which will never see the light of day. Our egoistic and egocentric "I" will often prove to be at their base. We perceive our right to life and happiness as badly endangered where danger does not even exist.

He who wishes to liberate himself from limitations must change his relation towards people and things, so that they will not handicap him, nor he grow too accustomed to them. Spiritual friendship and mutual, deep understanding cannot be imperiled, for they contain immortal elements. As to objects that we consider as indispensable, let us remember that they can be of use to us only during the period of our terrestrial existence and that their value is conditional. For instance, we must do without many things to which we were once accustomed and this need not render us unhappy. The desire to possess an ever greater number of things not only causes an increase in greediness, but also makes us slaves of those things, jealous guardians full of anxiety. If we try to discover in ourselves the cause of fear in its multiple forms, we ascertain that at its root lies a mistake in our relation to life, which we limit to the conception of our individual existence, separated from the whole.

The barriers between "I" and "you" disappear in the measure of our interior development and the extension of our

consciousness. They were necessary in the earlier phases of our evolution. The conception of unity as a reality finds its expression in everyday life.

In trying to attain self-knowledge we verily conclude that nothing human is alien to us. We are less inclined to condemn our brethren for their errors or faults when we are aware of some of the same feelings and thoughts in ourselves or their potential possibilities. There exists a bridge of understanding between one who knows and the one who searches after knowledge. Personal features cease to divide them, being unessential.

If we investigate our spiritual interior we discover further images of the bondage in which we are kept by our various passions and negative thoughts and feelings. We perceive how the destructive forces of all evil are reflected in us, such as hatred, anger, jealousy, greediness, and pride. The extermination of these weeds in our garden, a garden now subjected to cultivation and care, does not depend on the element of time, although they were bound with it, as they grew. This demands only the adoption of a new attitude, a vigilance and loyalty to the recognized Truth, to the awareness of its reality in our souls. To dominate the negative forces is to be delivered from their influence. It does not even demand a struggle, only vigilance. Truth is not bound to time or to space, it can give us freedom at once, if our whole being turns to the warmth as to the sun.

Can any unfounded conception of ourselves persist while we begin to experience communion and unity with the whole human race? Pride separates us from our brethren, renders us distant and immeasurably lonely; it embitters us because of unfulfilled dreams of our own greatness. The dispersed mirage will enable us to appreciate ourselves differently in the Unity, as a conscious and creative state which cooperates with the Great Deed of bringing forth new and higher forms of Being.

Such a profound self-education requires a re-evaluation of all present values, submitting them to a critical research. We free the world of our old ideas, which often are the cause of suffering.

Love illuminates the life of every

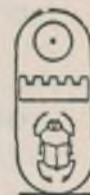
man. As long as love remains it is the source of happiness; it uplifts the soul to a heavenly height. When only love's shadow remains, it engenders feelings such as ill-will and envy.

The reason for that state is in the imperfections of the human nature; the flower of love demands an adequate climate of tenderness and care. Man in his ignorance does everything to destroy it. For example, love instead of uniting two people and rendering them happy, may change into a prison cell in which the prisoners inflict torture and pain upon each other, searching helplessly for deliverance. The story of human love is so extensive a theme that it cannot be exhausted in a few short remarks. We can deal with only one of its most important aspects—that certain aspect of love which makes us free.

Love is immortal, but it remains concealed under the ruins of its temple which man in his ignorance keeps destroying. We can bring love back to life by freeing it from the dead-weight that burdens it, from confusion and the chaos of negative emotions. All that divides, restricts or fetters love is alien to its nature. We must therefore let go of oppressive things.

We shall experience then what real love represents; we shall get to know that dynamic power which moves the world. In the animal sphere, love is a force that does not know what resistance means; its acts are limited by the level of consciousness. Man is able, because of his psychophysical nature, to rise above his lower instincts, above his animal passions, and thereby experience a higher level of love. Still more, he is able to arouse in himself this divine, emancipating creative force.

As the above reflections demonstrate, self-knowledge leads to a total transformation and to the freeing from various and numerous bonds that cause human weakness and distress. The discovery of a spiritual support within ourselves not only permits the formation of a harmonious existence in our souls, but also the cooperation in the upbuilding of a peaceful and happy world. Man attains thus not only emancipation, but also a conscious participation in a real and everlasting existence, in which he lives as in the eternal present.



WORLD-WIDE DIRECTORY

(Listing is quarterly—January, April, July, October.)

LODGES, CHAPTERS, AND PRONAOI OF THE A.M.O.R.C. CHARTERED IN THE UNITED STATES
International Jurisdiction of North, Central, and South America, British Commonwealth and Empire,
France, Switzerland, Sweden, and Africa.

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Anchorage: Aurora Borealis Chapter, 610 6th Ave.
Raymond Gatz, Master, 921 - 14th Ave.

ARIZONA

Phoenix: Phoenix Chapter, 1738 W. Van Buren
St. Franky G. Miller, Master, 7022 N. 24th Ave.

Tucson: Dr. Charles L. Tomlin Chapter, Knights
of Pythias Hall. Lillian Tomlin, Master, P. O.
Box 2344.

CALIFORNIA

Bakersfield: Bakersfield Pronaos. O. C. Groff,
Master, c/o Wilma C. Swan, 1125 Brundage Lane.

Belmont: Peninsula Chapter, Lind Hall, Masonic
Way, Belmont. Chester W. Swinton, Master,
2524 Illinois St., Palo Alto, Calif.

Desert Hot Springs: Desert Pronaos. Robert J.
Hoffman, Master, Box 413, Yucca Valley, Calif.

Fresno: Jacob Boehme Chapter, Ponderosa Ma-
sonic Temple, 11 San Pablo Ave. LeRoy R. Jen-
nings, Master, 233 E. Calimyrna.

Long Beach:* Abdiel Lodge, 2455 Atlantic Ave.
Joseph A. Hendershott, Master, 2813 Village Rd.,
Lakewood, Calif.

Los Angeles:* Hermes Lodge, 148 N. Gramercy
Pl., Tel. Hollywood 5-1230. Russell E. Booth,
Master, 7019 Trask Ave., Venice, Calif.

Oakland:* Oakland Lodge, 263 12th St. Elmer L.
Hagelt, Master, 933 Shevlin Dr., El Cerrito 7,
Calif.

Oxnard: Oxnard Pronaos. Rodney Waldren, Mas-
ter, 604 Olive St.

Pasadena:* Akhnaton Lodge, 20 N. Raymond
Ave. Ellwood Allen Craig, Master, 824 Sierra
Vista St., Alhambra, Calif.

Pomona: Pomona Chapter, Knights of Pythias
Hall, 239 E. Holt Ave. Frances R. Holland, Mas-
ter, 2845 Melbourne Ave.

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I.O.O.F. Bldg. Phyllis B. Crocker, Master, 6130
Teichert.

San Diego: San Diego Chapter, 4567 30th St.
Theodore S. Stevens, Master, 4334 Temecula.

San Francisco:* Francis Bacon Lodge, 1957 Chest-
nut St., Tel. West 1-4778. S. Y. Masinda, Master,
3311 Grove St., Oakland, Calif.

Santa Barbara: Santa Barbara Pronaos. E. T.
Ogram, Master, Star Route, Painted Cave.

Santa Cruz: Santa Cruz Pronaos. J. B. Corless,
Master, Box 284-A Bonny Doone Rd.

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Master, Box 41, Forestville, Calif.

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Mrs. Robert R. Irvine, Master, 1429 Bronson
Ave., Modesto, Calif.

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Raymond L. Strock, Master, 13856 Kittridge St.

Whittier: Whittier Chapter, 5030 So. Workman
Mill Rd. Mrs. Woodrow Rose, Master, 12356
Washington Blvd.

COLORADO

Denver: Rocky Mountain Chapter, 1575 Sherman
St. Walter E. Moyer, Master, 1765 Sherman St.,
Suite 407.

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New Haven: New Haven Pronaos. Allen F.
Gabriel, Master, 74 Fairmount Terr., Bridgeport,
Conn.

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304.

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Oliver Gordon Tomkinson, Master, 5400 Grosvenor
Lane, Bethesda 14, Md.

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Jacksonville: Jacksonville Pronaos. Franklin
Kincade, Master, 830 Riverside Ave., Apt. 2.

Miami: Miami Chapter, Biscayne Temple, 120
N.W. 15th Ave. Thelma Melissa Wilson, Master,
19620 N.W. 5th Ct., North Miami.

St. Petersburg: St. Petersburg Chapter, Toffenetti
Hotel, 2nd St. & 1st Ave. N. Iona A. Covert-
Meeks, Master, P.O. Box 987.

Tampa: Aquarian Chapter, 105½ Zack St. Newell
W. Clevenger, Master, 4726 Knights Ave.

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Master, 3110 Huelani Dr.

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Chicago:* Nefertiti Lodge, 2539 N. Kedzie Ave.,
Tel. Everglade 4-8627. Norman L. Critchfield,
Master, 3354 N. Troy St.

Springfield: Springfield Pronaos. Chester O.
Bolles, Master, 605 W. Laurel St.

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Master, 1419 Cumberland Ave.

Indianapolis: Indianapolis Chapter, I.O.O.F.
Bldg., 5 N. Hamilton Ave. Chancey E. La Fol-
lette, Master, 825 S. Bellevue Pl.

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St. Joseph St. Louisa M. Weaver, Master, 54529
N. 29th St.

IOWA

Davenport: Davenport Pronaos. Leita H. Kauf-
man, Master, 129 W. 11th, Apt. 4.

Des Moines: Des Moines Pronaos. Edith Nor-
wood, Master, 1020 - 8th St., Apt. 4.

KANSAS

Wichita: Wichita Pronaos. Eunice Nelson, Mas-
ter, 2349 S. Volutsia.

MARYLAND

Baltimore:* John O'Donnell Lodge, 225 W. Sara-
toga St. Louise Marr, Master, 2906 St. Paul.

MASSACHUSETTS

Boston:* Johannes Kelpius Lodge, Room 306,
Gainsborough Bldg., No. 295 Huntington Ave.
Everett F. Bolles, Master, 289 Union St., Hol-
brook, Mass.

Springfield: Springfield Pronaos. Arthur H.
Pratt, Master, 34 Brookhaven Dr., Ludlow, Mass.

(Directory Continued on Next Page)

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Flint: Moria El Chapter, 1433 Mable Ave. John Phillip Voelker, Master, 625 E. Bishop.
Lansing: Leonardo da Vinci Chapter, 603 S. Washington. Clare Francis Farr, Master, 617 S. Howard.

MINNESOTA

Minneapolis: Essene Chapter, Francis Drake Hotel, 10th St. & 5th Ave., South. Arnold T. Peterson, Master, 4245 Scott Terr.

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Kansas City: Kansas City Chapter, American Legion Memorial Bldg., Linwood & Paseo Blvd. W. M. Russell, Master, 7003 Bellfontaine Ave.
Saint Louis: Saint Louis Chapter, Roosevelt Hotel, Delmar & Euclid Aves. Eugene C. Henkel, Jr., Master, 8783 Brentwood Pl., Brentwood 17, Mo.

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Omaha: Omaha Pronaos. Ralph H. Timmons, Master, 1514 S. 105th St.

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Newark: H. Spencer Lewis Chapter, 84 Clinton Ave. Peter Kozushko, Master, 527 Longwood Ave., Bound Brook, N. J.

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Albuquerque: Albuquerque Chapter, 123 $\frac{1}{2}$ Broadway, S.E. Eleanor M. Park, Master, 1606 Roma Ave., N.E.

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Long Island: Sunrise Chapter, Masonic Temple, Hicksville. Elsie M. Dettman, Master, 153 N. Clinton Ave., Bay Shore, N. Y.
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New York:* New York City Lodge, 250 W. 57th St. Fred Muller, Master, 5300 Palisade Ave., West New York, N. J.
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Columbus: Helios Chapter, 697 S. High St. Ruth C. Brandenburg, Master, 2277 Summit St.
Dayton: Elbert Hubbard Chapter, 15 S. Jefferson St. Dorothy E. Taylor, Master, 8106 Circle Dr.
Youngstown: Youngstown Chapter, 428 Richards Dr. Norman D. Lamm, Master, 950 King St., Sharon, Penn.

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Oklahoma City: Amenhotep Chapter, Rm. 318, Y.W.C.A. Bldg. Anna L. Harrell, Master, 618 N.E. 13th St.
Tulsa: Tulsa Chapter, 919 So. Cheyenne, Aurora Lodge #36 I.O.O.F. Hall. Bernice Ekiss, Master, P.O. Box 226, Sand Springs, Okla.

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Eugene: Eugene Pronaos. Forrest R. Pitts, Master, 1742 Ferry St.
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Roseburg: Roseburg Pronaos. Conrad H. Clune, Master, 1514 N.W. Almond.

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Philadelphia:* Benjamin Franklin Lodge, 1303 W. Girard Ave. John Bunting, Master, 2235 S. 67th St.
Pittsburgh:* First Pennsylvania Lodge, 615 W. Diamond St., N.S. Gilbert Uhrig, Master, Irwin, Penn.

PUERTO RICO

Arecibo: Arecibo Chapter. Andres Gelabert, Master, Box 702.
Ponce: Ponce Chapter, 65 Hostos Ave. Heliodoro Torres Ortiz, Master, Box 219, Juan Diaz.
Santurce:* Luz de AMORC Lodge, Ponce de Leon Ave. 1658, Stop 24, Santurce. Rosa de Toledo, Master, Box 9903.

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Providence: Roger Williams Chapter, Sheraton-Biltmore Hotel, Russell J. Burke, Master, 55 Windsor Rd., Cranston, R. I.

TEXAS

Amarillo: Amarillo Pronaos. J. W. Triplett, Master, P. O. Box 45.
Beeville: Beeville Pronaos. Helen Y. Ezell, Master, Box 366.
Dallas: Triangle Chapter, 1921 $\frac{1}{2}$ Greenville Ave. George G. Schoel, Master, 2209 Kingsley Rd., Garland, Tex.
El Paso: El Paso Pronaos. William J. Green, Master, 3801 Titanic Dr.
Fort Worth: Fort Worth Pronaos. O. R. Estes, Master, Rt. 2, Box 242.
Houston: Houston Chapter, Y.W.C.A. Bldg. L. Depew, Master, 6312 Stratton St.
Wichita Falls: Wichita Falls Pronaos. Carlton P. Perkins, Master, 2122 Princeton St.

UTAH

Salt Lake City: Salt Lake City Chapter, 23 E. 1st, South. Beth B. Leonard, Master, 851 S. 5th St., W., Provo, Utah.

WASHINGTON

Kennewick: Tri-Cities Pronaos. Harold J. Ramsey, Master, 2314 Olympia St., Richland, Wash.
Seattle:* Michael Maier Lodge, Wintonia Hotel. Isabel Boldrin, Master, 7322 Dibble Ave., N.W.
Spokane: Spokane Chapter, W. 1203 Riverside Ave. Norman Standal, Master, Newman Lake, Wash.
Tacoma: Tahoma Chapter, 508 6th Ave. Conrad L. Larson, Master, 1206 N. Lawrence.
Yakima: Yakima Pronaos. Anna M. Amburn, Master, 1307 S. 13th Ave.

WISCONSIN

Milwaukee: Karnak Chapter, 427 W. National Ave. Bessie F. Smith, Master, 915 N. 24th St.

WYOMING

Casper: Casper Pronaos. John W. Bennett, Master, 1342 W. 13th.

(*Initiations are performed.)

**LODGES, CHAPTERS, AND PRONAOS OF THE A.M.O.R.C. CHARTERED IN VARIOUS NATIONS
OF THE WORLD, AS INDICATED.**

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Buenos Aires: Buenos Aires Chapter, Calle Char-lone 76. Jose Dursi, Master, Pje. Rodrigo de Ibarrola 3160.

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Adelaide: Adelaide Chapter, Builders & Contractors Assn., 17 Weymouth St. Mrs. F. K. Linde-mann, Master, 80 Alexandra Ave., Rose Park.

Brisbane: Brisbane Chapter, Holy Trinity Church Hall, Wickham St., The Valley. A. Irvine Curtis, Master, McCullough St., Kelvin Grove.

Melbourne: Harmony Chapter, 31 Victoria St. Miss B. Tampany, Master, 44 Bennett St., Alph-ington, N. 20, Victoria.

Newcastle: Newcastle Pronaos. Mrs. M. G. Dun-can, Master, 21 Bridge St.

Perth: Lemuria Pronaos. F. J. Parnell, Master. 43 Osborne Rd., East Fremantle, W. Aus.

Sydney: Sydney Chapter, I.O.O.F. Hall, Box 202, Haymarket. Albert E. Wormald, Master, Edge-cliffe Blvd., Collaroy Plateau, N.S.W., Aus.

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Angouleme (Charente-Maritime): Angouleme Pronaos. Louis Blancher, Master, 21 Rue du 1er-Septembre-1944.

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